PRAISE AND PREACHING

small Congregations Yesterday in the Churches.

A SLUSHY AND SLIPPERY SABBATH.

Yew Year's Novelties in the Way of Religion Presented by the Rev. Mr. Hepworth.

THE OUTLOOK."

The Rev. Mr. Graham on the Memories of the Past and the Perspective of the Future.

WHICH OF THE TWO PATHS ?"

he Rev. Dr. Holme Sermonizing on "Starting Afresh" in the Journey of Life-The Stokes-Fisk Tragedy.

teligious Retrospects.

ther Sermons on the Old Year and the New The Teachings of Time-The Death Roll of the Past-Criticisms of Great Men Dead-The Increase of Crime.

debration of the Festival of the Epiphany in the Catholic Churches.

HE CHARACTER OF CHRIST.

discourses of Beecher and Ormiston in Brooklyn.

Owing to the storm of sleet and rain, and the ice id snow and mud under foot, none of the iurches of the city had yesterday a very large atndance. People preferred to remain indoors ther than risk the dangers of the slippery and ushy streets. But, nevertheless, the members of e metropolitan ministry were-almost all of em-at their posts, and preached with, no doubt, great effect as ever they did, although perhaps it so impressively as when they looked upon ore crowded congregations and gained inspiraon therefrom. The following budget of sketches the most forcible and eloquent of their disurses yesterday will be found interesting.

ST. PAUL'S EPISCOPAL CHURCH.

What the Years Teach"-Sermon by the Rev. W. R. Carroll. St. Paul's Episcopal church, of Yorkville, a pretty tle structure on Eighty-fifth street, between xington and Third avenues, had a fair congretion yesterday morning, considering the storm at broke upon the city about the hour its worlppors are wont to come together. The Christ-as decorations about the gallery, columns and ce, the whole being so arranged as to rt a very pleasing effect. The Rev. W. R. bject of his text, "What the Years Teach," theme peculiarly fitting at this season, d one deserving of careful thought and rnest consideration. After the preliminary orning exercises, which were of an interesting ture. Mr. Carroll selected as the foundation of discourse. Deuteronomy xxxil., 7-"Remember days of old, consider the years of many generons; ask thy father and he will show thee; thy d complex creature, ne began, 18 man, and how arvellous are the circumstances in which he is seed! Consider his action and being, his brain, ngs, heart and all else, and is he not wonderful? insider his intellectual capabilities, how with emory things of the past can be recalled, and en reflect how he can experience pain and pleas-

emory things of the past can be recalled, and en redect how he can experience pain and please, and

THE FEELING OF ASTONISHMENT

comes doubly great. Life, its memory of good devil, and the character of hope which perdes all beings, led the rector to ask the immant and solemn question, "To what destiny e we hurrying?" The opening of another year grested the thoughts as given, and such a praculat theme as "What the years teach." In subting the subject of the discourse, Mr. Carroll sired the congregation to follow him in looking ck over their past lives, in looking within one if and to look forward. In doing so he requested shearers to read the entire chapter in which the kit is found, and ponder upon Moses' song, in lich he setteth forth God's mercy and vengeance, in the world of the Jewish people before he ent up from the plains of Moab unto the mounn of Nebo, and, therefore, the earnestness of his inner in charging them to "Remember the days old; consider the years of many generations." the Jews this reminded them of the marvellous sons they had received in the past and

THE TENDERNESS OF GOD

at had oversnadowed them. His power immacles, from the time they were i out of the house of bondage until eo, must have impressed them with the great hing that God had ever extended His watchful re over them by night and day. These were no of the lessons taught the Jews, and they me to us with equal lorce. We of this period ould have the same thoughts. The goodness of d has been over and about us on every hand, and, athuning Mr. Carroll, we of this church can look ck and hardly count His mercles; can nember how He has blessed us, preved our lives and made us prosperous business—Indeed, a pillar of hope by the and day. None among the congregation ind peer into the past and not count some peds of sunshine and hope. The uncertainty and aracter of human life were next touched upon; the 600,000 men that died in forty years among Jews is a lesson of the shortness of existence, that entire original number but two or three days o

this moment the rain and hair making up the rible storm of yesterday morning came down on the rible storm of yesterday morning came down on the moor for file CHURCH the file of the congregation in the back pews to hear all the file of middle the congregation in the back pews to hear all the file of and the morning of the congregation in the back pews to hear all the file of and the congregation in the back pews to hear all the file of and the congregation in the back pews to hear all the file of and the congregation in the back pews to hear all the file of and the congregation in the back pews to hear all the file of and the congregation in the back pews to hear all the file of and the file of the file of

ity Baptist church, preached last evening from Proverbs, iv., 7—"The first thing is wisdom." The subject being, as announced, "The New Year—Starting Afresh—The Two Paths," he commenced by saying:—There is an old adage "tha" anything well begun is well nigh half done," and we all know that to begin is often the most difficult part of a task, especially to begin to do right. To come right up to the moment when the first blow is to be struck and to strike it is to achieve a victory that is worth a record in any man's life. It is always the first blow which costs in a course of right or wrong. When a man gets fairly going

of right or wrong. When a man gets fairly going in a course of conduct there is a sort of moral momentum that is acquired which hurries him along faster and faster, so that it requires a pretty sharp, strong application of the brakes to stop him, and it is on this account that men must first CRASE TO DO EVIL, that it is so difficult for them to begin to do well. The train of their evil life has attained such a momentum that it is almost impossible to stop it.

The reverend gentleman then proceeded to illustrate this by reference to habits acquired in youth, and even in later life, which grow upon their subject imperceptibly, and which are so difficult to break away.

He then continued:—But, as in every great railroad, there are some points at which the most rapidly moving train stops to take fuel and water. So on the

idly moving train stops to take fuel and water. So on the

RAILROAD OF LIFE
there are some great stations where all trains stop, stations from which there are great diverging roads. He regarded the New Year as one of these stations, and announced as the first question, where do you want to go? Under this head he considered the various objects, the pursuit of which take up the life of man; the pursuit of wealth, station and other things. He introduced practical illustrations to show the inevitable results ioliowing upon a life of good and ev.l, referring among other things to the YISK-STOKES TRAGEDY,
so sad in itself and of such influence upon a community. He then exhorted his hearers regarding the proper life in the future. We live in deeds, not years. See to it that you prefit by the mistakes of the past, and take heed for the future. In the new year strive to walk on a higher piane and with purer aspirations, and in the discharge of nobler duties. Don't be too solicitous about the issues of the coming year. Only be solicitions that so far as you are concerned you commit your way unto the Lord.

SEVENTH AVENUE PRESBYTERIAN CHURCH. Discourse by Rev. S. H. Graham-Subject, "The Outlook of the New Year"— Contrasting the Good with the Wicked—The Memories of the Past;

What Are They? The Rev. S. H. Graham, pastor of the Seventh avenue United Presbyterian church, preached a very impressive discourse to his congregation yesterday afternoon, at half-past three o'clock. The subject selected was the "Ontlook of the New Year," and the text chosen by the reverend gentleman was from Ecclesiastes viii., 12, 14:—
"Though a sinner do evil a hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him; that it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow, because he feareth not God,"

The reverend preacher, after reviewing and interpreting the meaning of the text, said that the

past year was one PRAUGHT WITH EVENTS as marvellous as any there present could ber, and yet he confessed it brought ma-ings, for which he expressed his thanks Affinishty; but the works of the righteous ighty; but the works of the righteous v a great extent, mixed up with those of the The year that was gone taught to all a le many important truths worthy of study and re-membrance. "There have been wicked men," in the words of the text, "to whom it happeneth ac-cording to the work of the righteons," and "there have been just men to whom it happeneth accord-ing to the work of the wicked," aday have gone "to that bourn whence ne traveller returns" with a

ing to the work of the wicked." Many have gone "to that bourn whence no traveller returns" with a crown of imperimental clory upon their brows, who left a name and a fame behind them which shall be as immortal as our memories themselves, and who now inherit the happiness for which they formed all their actions and all their lives. Others have passed away who pandered to the sickly pride and pleasures and beauty of the world, but who leit no impress on their times—no name in the annals of their country.

LOOKING OVER THE PADED PAST and judging from the aspect of its history and records, there is a great deal to be done in the future. It would seem as if the spirit of Christianity were annihilated, its vigor gone, its beauty ignored, its missionaries left unaided and

A REIGN OF SELFISHNESS AND INDIFFERENCE and neglect coming upon us. Crime has been on the increase, and God has afflicted many by the awful calamity of fire. There is a lurking desire for all that is worldly and a strong temptation to oppose the Church of God and its ministers. If a theatre be burned down it can be built up in a day; if a wandering Livingstone is to be found men are despatched and money expended; but if the Church is to be supported or missionaries solicited there is the greatest difficulty in securing anything toward the true development of Christian virtue and morality. Yes, there seems to be and there is a continual fight or struggle between THE WORLD AND THE CHURCH.

The world says, "Relax your principles even a little and you will be successful;" but the Church of God is firm and cannot be intimidated, it seeks not the patronage or sickly smile of fashion; neither will it submit to the appeals or inno-

a little and you will be successing? but the Church of God is firm and cannot be intimidated. It seeks not the patronage or sickly smile of fashion; neither will it submit to the appeals or innovations of the wicked, but will go on moving in that direct path on which it has moved for thousands of years without yielding to the greatest king no more than to the lowliest peasant.

The reverend preacher then pointed out the great evil of the times to which all crimes must be attributed, namely, a lack of faith and morality based on the true principles of Christian doctrine, without which religion is only a myth, and MORALITY AN IMAGINARY THING.

He then named some of the distinguished personages who died during the past year who exercised a notable and worthy influence upon the country at large in social, literary, journalistic and political life. They had met that fate bravely which was the common iot of all. He then exhorted his congregation to form resolutions for the better, obey the commandments of God and cling in true spirit not to the wisdom of the world, but to the lear of the Lord, which is the beginning of wisdom.

ST. STEPHEN'S CHURCH.

Sermon by the Rev. Dr. McGlynn-The Meaning of the Epiphany-Sunday School Festival. The rain and slush were responsible yesterday

morning for a great falling off in attendance at church. The prospect of a broken bone or a hack-ing cough is not much of a provocative to religious worship, and absentees might reasonably excuse themselves for staying at home by pleading the unpropitious state of the weather. Even St. Stephen's church, usually so cheerful and bright, had a sombre, dull air yesterday, and the gloom of the weather seemed to settle upon even the sanctuary itself, with all its gorgeous surroundings.

absence of Miss Howson Miss Sullivan took the part of the soprano. Mercadante's vespers were sung in the afternoon, Mrs. Mott being the soprano.

THE HIGH MASS was celebrated by the Rev. Father Lynch. After the first gospel the Rev. Dr. McGlynn preached from the gospel of the Feast of the Epiphany. The epiphany means the apparition or manifesta-

tion of our Lord, He being first made known to the wise men of the East by a star. To-morrow will,

might well tremble for his throne when he heard that the son of God had come on earth, He feared the loss of his temporal kingdem; and to-day how many such are there who would try to stife the neavenly infant for sake of retaining the poor, perishable things of this world! How many, too, who, like the priests and scribes in Jerusalem, who knew where the Saviour was, tarry in coming to prostrate themselves before His altar! What an example do we find in this faith of the wise men at Bethlehem! They adored the Baviour God with humility and reverence; they made Him offerings whose mystic meaning is that they gave Him their souls, their prayers and SELF-DENIAL AND MOREJIFICATION; for as the soul is stamped with the image of God so is gold with the image of the King; as franklincense is an emblem of prayer so are offered the vapors of our devotions, and as myrrh is bitter, though wholesome, so should our lives not be void of mortifications.

The preacher continued then to urge his hearers

of mortifications.

The preacher continued then to urge his hearers to follow the light which was ever beckoning them teward virtue; to come and adore Jesus in the sacrament of his love, thus to let their lives be a respense to the life of the Saviour offered up for us.

for us.

SUNDAY SCHOOL FESTIVAL.

In the afternoon a Sunday school festival was held in the basement of the church. About two chousand children were present. The festival ovened with the singing of the "Adeste Fidelis," after which the pastor—the Rev. Dr. McGlynnmade a pleasant and appropriate address. This concluded, the Rev. Father McCready and the Rev. Father Flynn, assistant pastors of St. Stephen's, distributed the presents. The festival closed with the singing of "Jerusalem, My Happy Home!"

ST. PATRICK'S CATHEDRAL.

The Very Rev. Vicar General Starrs on the Festival of the Epiphany—The Example of Faith Presented by the Three Wise Men-The Duties of the New Year. The services at St. Patrick's Cathedral yesterday were attended by a small congregation compared with those that usually flock to its sacred and memorable precincts. The mass was, however, not less impressive and grand nor the music less excellent and edifying. The very Rev. Vicar General Starrs preached the sermon, and the Rev. Father McNamee acted as celebrant. The Very Reverend Archbishop was also present in his Pou-tifical robes. After ascending the pulpit Dr. Starrs

THE PEAST OF THE EPIPHANY. which is kept to-day, commencing with the beginning of the second chapter of St. Matthew and ending at the twelfth verse. He took his text from the second verse—"Where is He that is born King of the Jews? for we have seen His star in the east and are come to worship Him."

He then said:—Of all the benefits conferred on us by our Creator the highest in importance is the manifestation of His Divinity-of the knowledge of Himself. Creation itself cannot be compared with it. For what benefit would it have been to have enjoyed existence and not the means of preparing

Himself. Creation itself cannot be compared with it. For what benefit would it have been to have enjoyed existence and not the means of preparing our souls for heaven? Until the time of the incarnation of our Lord and Saviour this gift was imparted only to one hation—the Jews. All others were sitting in darkness and in the shadow of death. At length the time of mercy came—the moment arrived when this gift was conferred upon all the nations of the earth.

THE PRINGS OF PRACE C.

desired of all nations came down from heaven and was born in Bethelemen of Judah. A bright luminary appeared in heaven, announcing the glad tidings to the peoples in the East of the coming of a Saviour and te invite them to bring the first fruits of the Gentiles to

THE CRIB OF BETHLEHEW.

This signal, perhaps not understood by the multitude, and only by the three who were called wise men set out in search of the new King. It was during the festival of the Ephipany that they journeyed to Bethlehem to pay homage and to make offerings to the Messiah.

The Church, then, aiways anxious that her children should express gratitude te God for all blessings such as this, seems to go in a spirit with the wise men to the crib of Bethlehem to pay homage and make offerings. This feast of the Epiphany is a second Christmas; it is, properly speaking,

THE CHRISTMAS DAY OF THE GENTILES.

The Church always celebrates it with great solemhity and keeps it as one of the principal holidays of the year. A few reflections on the nature of this festival and on the example of the wise men would afford instruction at this season. On that Christmas night, when the wise shepherds were watching their flocks on the plains, the light appeared shining afar off to the astonishes, who rose from their sleep and crowded the streets saying:—"How brilliant it is! what is its meaning?" The wise men were inhabitants of a country east of linia, probably of Arnoia. They were men of intelligence and science, and seemed to have learned from the traditions of their forefathers that

King? They looked then at the sfar, and saw that it remained motioniess. They issuediately entered where the child was, and adored him. But offered him gifts of Gold. Frankingense and Myrrh. It is astonishing with what devotion they adored the Saviour, although before this time they had no knowledge of the true God. Perhaps they had heretofore only adored the sun, moon and stars or some inferior creatures. Their faith was perfect. By their gitts of gold is denoted charity and love for God and our neighber; by myrrh the spirit of mortification; by frankingense prayer. Such were the things they offered; and it was the duty of every Christian at this season to make to the divine Saviour the same offerings. You should examine yourselves and see if you have followed The Example of our saviour and our girls the one that is opening you continue obedient and devoted to Him. Now He is a God of mercy. After a time He may be a God of justice, and those two alternatives are clearly displayed in the history of the Epiphany—mercy and justice—mercy to the Gentiles and justice to the dews.

ON THE WAY TO ANOTHER PLACE.

We are all on the way to another place—all in search of Jesus, and may our Bethlehem be neaven and our guide the Cataolic Church. We have had trials. We may have more. Let us be faithful to the teachings of our guide. Cling to her, and to show our love for God let us be faithful to her in every respect, and then we will have the happiness of seeing another Bethlehem above and will find the Child with Mary His mother.

THE TWENTY-FIFTH STREET PRESBYTERIAN CHURCH.

Sermon by the Rev. J. S. Stewart on the

Old Year and the New. Yesterday morning, notwithstanding the wretched state of the weather and the slippery sidewalks, there was a large congregation present in the Twenty-fith street United Presbyterian church. The Rev. J. S. Stewart chose for his text the last clause of the twenty-sixth verse of the fifth chapter of the Gospel of St. Luke, which reads, "We have seen strange things to-day." The young preacher commenced by saying, "It was a strange age that produced Jesus Christ, with His power to heal the sick, to raise the dead and to forgive our sins. There was something fascinating about the

and when Peter by the power of Jesus Christ was enabled to draw in a multitude of fishes, and when by a word man was healed, is it a wonder that man can say, "We have seen strange things tothe old year at has gone out and not say, "We have con strange things to-day?" We live in a wonderful age, the most wonderful of the world. There are croakers who are always decrying the present and wishing for times long ago. There are

present and wishing for times long ago. There are

ANACHRONICAL FOSSILS

when there was love and veneration and time for contemplation, which we have aimost lost in the hurrying and grasping of the present, and yet tais is even the brightest and the best stage of the world. I believe in

A MILLENNIUM,
in a good time coming, in the day when the knowledge of the Lord "shail cover the earth as the waters cover the sea." If I believed as some theologians, that the world was to get worse and worse until Christ comes, then I would stop preaching the Gospel, because the sooner it would get at its worst the sooner Christ would come. But the old belief seems to be the best belief after all, and that is that there is to be a good time for the world, call it a millennium or call it what you will. The world with all its badness, is moving gradually upward to higher ground, and the day shall yet come when the living face shall sit upon the

MOUNTAIN TOF

of truth and taik with God.

Mr. Stewart then showed that although everything of to-day was not better than everything of times gone by, that on the whole God's truth is prevailing and the world is progressing, and sali if the glamor of much of the old orthodox of the past was penetrated we would find that in all their firmness there was much obstinacy and bigotry, in all their conscient considered was and in all their religion

there was intolerance. The Church may be drifting too much to

LIBERALISM

to-day, but liberalism even as an extreme is no worse than the other extreme—bigotry—from which we have just emerged, and who will dare to say that the few thousands which we called Christians a century or two age were worth more than the millions of even the too liberal Christians of to-day?

After taking a brief view of the progress of Christianity—alluding to the work in China, the emancipation of the seris in Russia, the freedom of the siaves in the United States—Mr. Stewart added:—We all can remember that but a few years ago the idea that the DUMS ANIMAL

had rights which men are bound to respect would be laughed at by even Christians; it took the present age and such men as Henry Bergh to carry out "The righteous man is merciful to his beast." And even in the remembrance of you and me the idea of an educated womanhoed was sneered at, and while we have no sympathy for those extremists whe would destroy all the existing relations of the sexes, yet it is progress to see The Fower of WoMAN

used for God in the right, to see her having opportunities of development and culture, to have her immense influence utilized for the truth.

Speaking of the death roll of the past year Mr. Stewart said:—We have only time to mention the inspired painter Kensett, the prince of scoundrelism, Fisk, the newspaper prince Bennett, the scotch writer Norman McLeed, the backwoods Methodist preacher Peter Cartwright, and the poet, T. Buchanan Read. We would cast no shame on the grave of Edwin Forrest, but, notwithstanding all his greatness, Edwin Forrest died almost unlamented. With invincible energy, with almost superhuman power, with strange passion, he lived a life of selfishness and died unwept. It is a question worthy the attention of Christians whether men have a right to live for God and humanity? Although the afternation, and concluded by calling upon those when he died, it is a question, after all, whether men a great name for charity. True humanity

CHURCH OF THE DISCIPLES.

New Stock of Religion for the New New Departure and Its Ends-Sermon by Rev. George H. Hepworth.

weather there was a very large attendance at the services yesterday morning at Steinway Hall. This was probably owing to the fact that it was the first Sabbath of the new year and the expectation that Mr. Hepworth would signalize the event by a specially brilliant sermon adapted to the occasion. In this respect the congregation was not disappointed. He preached

A NEW YEAR'S SERMON.

His text was Pasims, lxxxix., 47—"Remember how short my time is." The old Druids of Britain observed at this season of the year a custom which was peculiarly significant. The head of the family extinguished their fire and repaired to the central alters, and from thence took a brand to light a new fire for a new year. The spirit of that custem altars, and from thence toek a brand to light a new fire for a new year. The spirit of that custem lives still with us. There is a degree of pathos and hope mingled with this beginning of another year. We come together in the house of God, having cast aside all worldinness and care, and get our brand to light our new fire for the new year. Another year has just gone. It is beyond our grasp. No power of ours can recall it. Its record is closed as a business man seals his ledger, which is filled up, and lays it by for future use, if need be, to prove his solvency, so the angels of immortality will some time take our book from its place and read our thoughts, our words and actions. It is not for me to ask how your record stands. The answer can only be given by your own hearts. How marvelieus is the passage of time! To-day we are beys; to-morrow we are in middle life. It seems but a fitful dream. It has lost its marvellous roseate tint. It is sober gray; it is a severe fact. When the thought that you are in middle life comes to you for the first time it comes like a cloud between you and the sus. It cools your enthusiasm.

I am sinking in the west. At any moment unforseen digaster or accident may come, and with lessened powers of resistance I may be swept away. Those thoughts work with a mysterious power. Time will fly. You have not power to stay it. Be you scornful or prayerful, your watch ticks on, and with each tick your life ebbs away. And so we are always marchiag—whether up or down depends on us. Though life is short eternity is long. We have a beginning, but no end. We begin at the cradle, and with each tick your life ebbs away. And so we are always marchiag—whether up or down depends on us. Though life is short eternity is long. We have a beginning, but no end. We begin at the cradle, and with each tick your life ebbs away. And so we are always marchiag—whether up or down depends on us. Though life is short eternity is long. We have a beginning, but no end. We begin at the cradle, and with each tick your li

The time that bears no fruit deserves no name; In heary youth Methuselahs may die, Oh! how misdated on their flat ring tembs.

Oh! how misdated on their flaving tombs.

Life is but a means to an end, that end approaching nearer to God. This year is

recultarly significant

to us as a religious society. Twelve months ago
we started en a new life. Your friendship bore me
up. We left our old household in the name of
christ, our watchword Christ, our weapen the
cross, our aim to save the seuls of men. We were
so glad that truth had dawned upon our souls. We
went into the community to lay the corner stone of
OUR NEW CHIRLY.

went into the community to lay the corner stone of OUR NEW CHURCH, and that church is for rich and poor. We care nothing for riches and jewels. Men are men; God is our father, and we are the servants of Jesus Christ. This is our foundation. There are those in this city who can be raised by your efforts, and who, if we neglect them, shall be responsible for their lost souls? At the throne of God there will be so many witnesses against you. This is a responsibility that cannot be shaken off. There are young men and young women who are now taking the first downward step. Life is so fascinating that, like the serpent, it charms its prey. Shall we leave them alone? Sure of heaven, shall we sit, like Pharisees, in our own rightcousness? No man is sure of heaven who is simply passively pure. He must save others. He must go forth into the world,

LIFTING THE DOWN-TRODDEN.
And there are others half-way down the hill, and others nearly at the bottom. Shall we see them float down the current and only shudder as they go over the cataract? And we can speak to them with the authority of God. If you embrace that cross there will come to you in years a peace that passes all understanding, but if you refuse to embrace that cross all your life will be bound "in shallows and in miseries." Blot out the sun and what good is life? No grass for Spring, no fruits fer Autumn. Were Christ blotted out of your life your life would be a Sahara without an oasis—sand, sand, sand. Weil, we are standing on the threshold of another year. We cannot tell what a day may bring ferth.

FRIENDS AND FORTUNE

of another year. We cannot tell what a day may bring forth.

FRIENDS AND FORTUNE are unstable, but it is in the power of each of you to make a character as stable as eternity itself. Though we cannot control our bodies we can control our souls, and let us do it in an improved fashion. It is a marvellous thing that men fail to do this. We build our little boats, weign anchor and start out on the broad ocean. The shore of our childhood is soon out of sight, and with masts sprung and our sails tattered we are left to face the ocean before is it tered we are left to face the ocean before is it here no salvation? Yes. There comes a noble craft. She is headed for us, On her masthead is the red cross of Calvary; her name Christ the Redeemer. A tope is thrown us and we are drawn on board, saved, saved from exposure and dauger, death and hell.

After the close of the sermon the whole congregation united in repeating aloud the Lord's Prayer. Their voices, rising low and strong and then dying away, resembled the deep roar of the breakers dashing on the shore. The names of eighteen persons who intended joining the church were read, after which was along by the congregation and the closing benediction.

BROOKLYN CHURCHES.

PLYMOUTH CHURCE.

A Large Accession of Members to the Church-Sermon on the Knowledge of God-A Dog-Pit Proprietor and Mr. Bergh-What Worms Know About the Ten Commandments-An Illustration from Professor Tyndall-The Present Age an Age Drifting Towards Athelsm.

The morning service at Plymouth church yester-day was rendered memorable by the admission of names was read; sixteen were admitted on the profession of faith and the remainder by letters of lismissal from other churches. The number has not been exceeded since the May gathering, a month that has for several years been a favorite season for candidates for membership. Mr. Beecher announced after the reading the annual letting of the pews on Tuesday evening next. The sermon was on the knowledge of God and the text was selected from the third chapter of the Episteians, sixteenth to mineteenth verse—"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

Is an elaborate and lengthy introduction Mr. Beecher endeavored to show the difficulty had month that has for several years been a favorite sea-

existed through all ages of the world; that the whole Book of Jeb turned on the elaboration of this thought. An attribute that was outside the faculty of man could not be revealed to him. You could not go behind certain expressions of revealment on account of their quality. Professor Tyndall in his admirable lectures had said that the beams of light that come from the sun contain a great deal more than our eyes can detect; that there are beams that he outside of our power to catch, but which the eye, by education, might possibly catch up with. Thus it was with the adaptation or non-adaptation of means to utilize the senses of man. For example, a man could not know of the use of the eye by putting a trumpet to it. What was true of the senses was true of faculty. Mind was as responsive as chorded instruments. Men with faculties absorbed in one direction could not understand men whose faculties were not absorbed in the same direction. Take a man who owns

Take a man who owns

In New York, who has a pride it black and tans or
in buil-pups, whose delight is in the number of rate
the dogs can kill, who delights in talking of it
through the day, and whose pleasure, when the
great trial of their strength comes at the exhibition at night, could enly be realized by himself. Now put the great Mr. Bergh with that
man, and let them sleep together, and what a
life they would have! To litustrate another
condition of mind. There is a poet measure or
marsies, on take them out and count them, or by
sorting them you could by a nice law of sverages
tell how many there were. But let the same man
be given a music book, and be asked to tell the
value or sum total of that music. He would reply
that he must hear it. But it was not by any process of reasoning that he ascertained the value of
the music; it was not because it was a certain
number of sounds, and by the making of the
sounds, that an estimate was found. A different
kind of faculty was required—a faculty, too, that
was productive in its character and obeyed the
same law that arithmetic obeyed. When yau go into
the question of taste the same law was observable. There was a certain intuition—not a very
as a moral sense that enabled us to judge of certain qualities for ourselves. Thus we at length
reach our text, "to know the love of Christ, which
passeth knowledge"—that is, passeth the lower
knowledge, We come to a knowledge of Christ by
relating ourselves to his nature; we come to a
knowledge of Christ by a personal expression of
these qualities, and the power of which
is founded on great sensibility. Just as much
as is God-like in us responds to that which is God
dike, so that by looking at curselves in the light
of these true when the same and the power
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knowledge required.

A short practical application closed the discourse, after which the ordinance of the Lord's Supper was administered to a congregation that entirely filled the floor.

BEDFORD AVENUE REFORMED CHURCH.

The Character and the Coronation of Jesus Christ-Sermon by the Rev. Dr. Ormiston.

Perter's) was well filled yesterday morning, despite the severe storm that raged, the announcement having been made that the Rev. Dr. Ormiston, of the Fifth avenue Collegiate church, New York, would occupy the pulpit. The congregation were well compensated for braving the elements, pathos and spiritual unction that mark his pulpit efforts and has rendered his fame universal as an orator. After lengthy but interesting introductory services Dr. Ormiston proceeded to discourse upon the fore part of the Psaim cx.—"The Lord

said unto my Loré, sit Thou at my right hand, until I make Thine enemies Thy footatool. The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies. Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: Thou hast the dew of Thy youth." The preacher went on to say that this noble psalm was written by the poet King of Israel more than a thousand years before the Babe of Bethlehem was born, and yet it was clearly and authoritatively Messianic. It is one of the grandest in the old psaltery, and it has ever been peculiarly dear to the children of God. It is a glowing

PEREDICTION OF THE DIVINITY,
the priesthood, the victorioss triumpli, the reign and the righteousses of our Lord and Saviour Jesus Christ. It is a gospel lyric, an evangelical creed and a crystalized system of sound divinity. It was also worthy of note that it had been more requently quoted in the New Testament than any other psalm it the note in the Prestament than any other psalm it the note in the Prestament than any other psalm it the note in the prestance of the property of the prestance of the property of the prestament than any other psalm it the note in the prestament of the prestament than any other psalm it the note in the prestance of the prestance of the psalm in the ps

QUARANTINE.

First Annual Report of Dr. Vanderpoel.

The Important Work Accomplished During the Year 1872.

INFECTIOUS DISEASES BROUGHT INTO PORT.

Interesting Statistics of Yellow Fever, Ship. Fever, Cholera and Smallpox-Sickness an/ Deaths on Board Vessels and in Hespir tals-The West Bank Buildings-The Work on Heffman Island-Becciying Ships-Warehouses-Boarding Stations-Reduced Rates and Diminished Detention-Deaths on Packet Ships.

S. Oakley Vanderpoel, M. D., Health Omcer of the Port of New York, has submitted his first annual: report to the Commissioners of Quarantine. He re-views in an exhaustive manner the workings of the important department for the year just closed, and presents for the consideration of the Commissioners many points that will not only greatly interest them as a body, but the public generally. It is worthy of earnest perusal, and is as follows:-

worthy of earnest perusal, and is as follows:—
Mr. RICHARD SCHELL, Chairman of the Commissioners of Guarantne:—
Sim—in compliance with the requirements of statute
I present herewith my annual report.
Called upon unexpectedly in March last to fill the
position of Heaith Officer for this port I found myself
controuted with new duties and responsibilities. While
recognizing the importance of becoming familiar with
the regulations which at that time governed the operations of Quarantine, it seemed none the less essential that
the principles which experience and careful study of the
laws of infectious diseases taught us should also be taken
in consideration, in order that while the fullest protection might be given to the community on the one hand,
it should, on the other, restrict as little as possible the
operations of commerce.

the principles which experience and careful study of the laws of infectious diseases taught us should also be taken in consideration, in order that while the fullest protection might be given to the community on the one hand, it should, on the other, restrict as little as possible the operations of commercial relations of commercial relations of commercial relations of the conclusions to which such investigation led was that the organizary and medical, and that its enforcement must be limited strictly to a fulfillment of these provisions, and that the dividing line between sanitary and commercial relations were concerned the duty of the Health Officer, while maintaining a direct sanitary control, should be to allow the fullest liberty compatible with public safety.

In the commencement of the season I was often greeted with the prophecy that such a course must absolutely fall, both in the practical workings and the inability to protect the city from disease, still am hapy to say the result has been most satisfactory. From the commercial community there has not been the slightest disposition to encroach upon the privilege, and and a single case of though, as will be seen in the subsequent parts of this report, more than the average has been under observation by the department.

It is needless, perhaps, to say that the course alluded to wrought an entire and absolute change in the workings of quarantine. Recognizing practically the destinction between the sanit'sy and commercial relations, to any person presenting the request from the majority consignees of a cargo, and executing a satisfactory bond to fulfill required stipulations.

Skill other radical changes were noticeable in the more different of the majority consignees of a cargo, and executing a satisfactory bond to fulfill required stipulations.

Skill other radical changes were noticeable in the increased commerce from tropical ports. Instead of vessels being chartered to Hampton Roads to wait orders they came direct to this port in a suspected by the ma

fections diseases have been so far studied that sanitary regulations and commercial interests may work in almost entire harmony. We now know positively that in a suspected vessel or cargo the longer her hatches are kept closed and the fomites of disease are allowed to germinate the more to be dreaded is the danger of infection. Instead of detaining a vessel to ride out a specified quarantine we rather discharge the cargo in the shortest bossible time, in order that the vessel may be thoroughly cleansed and disinfected and the cargo exposed to the free action of the atmosphere.

But, while there are general principles which must govern the operations of quarantine everywhere, still every port must be studied from its own standpoint as regards climate, commercial advantages and proximity to countries from which infectious diseases are mostly brought. From the earliest times the chort to make quarantine uniform for all places has attracted the attention of many whose knowledge of the subject was not obtained by experience with quarantine work. All that was valuable in the system has been added point by point, as was found necessary at various times. All the crude impositions and oppression, which has made the very name a dread to commerce, have descended from those who thought the quarantine of this port should be uniform with that of others; and these have been removed, as it was found in practice that the peculiarities of this locality and its commercial interests did not require or permit them. How unives to argue that the same regulations which may govern New Orleans on the one hand and Portland on the other should be applied to New York: On the one hand yellow lever is an almost annual visitant, while in Portland, with its different temperature, it would be almost harmless. The risk from shiping, where the arrivals are sometimes more in a day than there are is other large ports in a month, would be an entirely different question to decide in each place. New York occupies a peculiar and significant position in

ber of emigrants landed introduces another element peculiar to New York. There is no other port with its wants as regards quarantine, just the same as each other port has its own conditions that differ from all the rest.

Recognizing this laws relating to quarantine were, in the formation of this government, reserved for local control. All efforts to change this, whether made under the pretext of law or involved in the combinated under the pretext of law or involved in the combination of the pretext of law or involved in the combination of the pretext of law or involved in the combination of the pretext of law or involved in the combination of the pretext of law or involved in the combination of law or involved in the law of the l

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